

Short questions,
and answæres, con-
taining the Summe of
Christian Religion.

Dent. 6. 6.

6. These wordes, which I com-
maund thee this day, shalbe in
thy heart:

7. And thou shalt rehearse
them continually vnto thy chil-
dren, and shalt talke of them,
when thou tariest in thy house,
and as thou walkest by the way,
and when thou lyest downe,
and when thou risest vp.

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To Christian Parents and
godly houlsholders, grace and
mercie in Christ.



The blessing of God pow-
red vpo this Realme, in so
great abundance, as the
preaching of the Gospel,
peace, prosperitie and
wealth, vnder the rule &
gouernment of our mercifull Queene, causeth
me in thanksgiuing to ioy: But the contempt &
abuse of these blessings minglenth my ioy with
greife, and causeth Gods children for sor-
rowe to mourne and lament. And this
greining of Gods spirite in his children, shall
Fathers of Children, and Masters of hous-
houldes (though many others doe grai-
uouly offende) especially answere for before
God. The great blessings sent of God, the
lawes made by the Prince, the word preached
by the Minister take small effecte, and bringe
foorth litle fruite: because Parents and Mai-
sters shew such examples of loose libertie in
themselues, and throwe the raynes of licenti-
ousnesse into the neckes of others. They re-
member not the honorable calling, which
they haue of the Lorde, that he hath placed

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them, as it were in his owne roome, and giueth them his owne names, that they might gouerne, teach, and direct others, to honour and serue him, vpon whom their preheminance doeth wholly depende. But (alas) they doe not their dutie in gouerninge, they apply not themselues in teaching them that are committed to their charge: and therefore youth not gouerned nor taught, not praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to finde excuses: so seek they vp figge leaues in this, to couer their shame. First they will say, We giue them meate and money for their worke: what should we doe more? So doe you bellowe vpon your beasts, in buying and feeding them: but your seruants are more precious in the eye of the Lord: and you are charged in the fourth commaundement to see that they serue God. Some say, they send them to the Church on the Sabbath, and so answere that charge. But the Lorde commaundeth you your selues also to rehearse his lawes to your children and householdees *Deut. 6, 7.* If they plead ignorance, it wil be but a weake answere to the Lord. Some say, they are ashamed to teach and praye with thier householdees: I say, because it is good, they are ashamed

and godly Householders.

ashamed, else, euery thing they are ready to performe with brazen browes in open places. Some saye, it is hypocrysie to perforce their dutie: Let such pray for new hearts, for if their owne consciences condemne them of hypocrysie: God is greater then theyr consciences. Some saye it will let and hinder theyr seruantes from worke, as *Pharaoh* obiected to *Moses*. *Exod. 5. 4.* But our saviour answereth such in his answer to *Martha*. *Luke 10. 41.* (This I speake not to nurse any in idlenesse: for such shoulde not eate. 2. *Thef. 3. 10.*) Some saye they shall bee scorned by worldlings: If ye seeke to please men, you are not the seruantes of Christ. *Galat. 1. 10.* Yet this was Christes portion, & they are but fynt souldiers that flee for a worde, for we must buckle with the Diuell hande to hande: who will not leaue vs till death, except by Apostasie we yelde him both bodyes and soules. Some doe saye, that they can not bring the vnlearned in letters to this knowledge: but they doe not remember, that God giueth knowledge of his mysteries, euen to the simple that feare him, *Psalme. 25. 14.* And in foure monethes space, I haue seene these principles and answeres, learned by Gentlemen, Yeomen, Horskeepers, Sheep-
heard's

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heardes, Carters, Milkemaydes, Kitchin-
boyes, & all in that houshold (where these or-
ders were obserued) excepte three or foure,
whose capacitie was but meane and simple, and,
yet the simplest went not without some pro-
fite. Some saye, youth are so stubborne, that
they will abide no such orders: I say, better is
the roome of such than their companie. For
if admonitions appointed by the Lord, win
them not, auoyde them: and so shalt thou
auoyde the infecting of the rest of thy hous-
holde by them, so shalt thou make others to
feare, so shalt thou by making them ashamed
of their sinnes, drine them to repentance,
and principally thou shalt auoide Gods iudg-
ment against thee and thy houshold. If thou
knowest that thou keepest an ignorant and su-
perstitious papist, a blasphemous swearer, a
disobedient subiect to God, Prince and ruler,
a licentious and loose liuer, which giueth his
body to fighting, whoring, and stealing: and
his tongue to quarelling, filthy talking, and
lying, and thou seeke not to reforme him by
the order of GOD: doest thou not make thy
house his stewes, and thy selfe his baude? Re-
moue such, least God remoue thee. Is it writt
in vaine, that the plague shall neuer goe from
the house, wher the swearer is? & that it shalbe
full

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full of plagues? Will not the Lorde performe that, which hee hath spoken by the prophet Zachari, 5. 5. That there shall remaine a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what G O D said to Eli in the like case: thou honourest thy children aboue me, therefore I wil cut them & thee off. The comfort hee had of his youthes in the ende, was this: the arke (the witnesse of the Lords presence) was losse, thirtie thousand of the people slayne, his two sonnes killed: this lined hee to heare, and so in sorrowe he fell backwarde and brake his necke: then his daughter in lawe fell in trauel, and in trauell died: the remnant of his house were gladd to crouch and begge for a small peece of siluer, and a morsell of breade. If our Englishmen could beholde these plagues, the remoouing of Religion to a people that shall bring forth fruite of it, the taking awaye of our Queene, the wayling of their wines, the murdering of their children, and the cutting of their owne throates by straungers, they would looke better about them. O Fathers of children and housholdes, if you would before hande strayne your selues before Gods iudgment seat, and there finde your selues indited

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ready to bee condemned, for sending your posteritie to begge at strangers doores: for spoyling your children of their liues: this realme, of religion, Queene, and peace: & that you should see there your children, wiues, COUNTRYE, Church of GOD, and Queene accusing you for murderers, and traytours: what will you answer? what can you say? Turne your musicke to mourning, your feasting to fasting, your rioting to repenting: and saye with *David*, and with *Daniel*. 3. *Sam.* 12. 13. *Dan.* 6. 57. We haue sinned and committed iniquity, don wickedly and haue rebelled against thee O Lord, righteousness belongeth vnto thee, and vnto vs open shame and confusion of faces. Saye with the men. *Act.* 2. 37. and with Paul. *Act.* 9. 9. say: Lord what shall we doe? And you shalbe taught to ioyne amendment to repentance: you (I say) which were wont to aske, howe you should passe the long winter euening without gaming, shall learne to turne your playing at cardes and Dice, and daunsing, to singing of Psalmes teaching your houshold, & praying with them. It is enough (as *Peter* saith. 1. *Peter* 4. 3.) that you haue spent the times past after the fashion of the world: and how ill, mad, or straunge they account of the matter, that you runne not with them

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them to the former excesse of riot, say you, and per-
forme with *Iosua. 35. 17.* We and our households wil
serue the Lorde. And you, O Ladies, mistresses &
dames, say euery one of you with *Hester. 4. 16.* And howsoeuer
the world condemne you, the Lord wil reueale him-
selfe vnto you, power his blessings of knowledge, of
peace, of religion, of good rulers, and will continue
the same vnto the remnant of our children & poste-
ritie, which shall come after vs, which he graunt for
his Christes sake.



These are the orders which I haue
seene obserued in a Christian Gentlemans house, to
the profit of his housholde, example of others, com-
fort of Gods children, and honour of God.

While they had a minister the whole house-
hold met at the Church twise euery Sab-
both, and once euery weeke day: but since the
restraint of their minister, they meete euery
morning in the week day in the parlour, where
their master kneeleth downe with them, and
prayeth vsing these prayers following.

The confession of sinnes, with morning
prayer for priuat householders, for men before
their labour, for the Church, the Realme, the
Queene, and Magistrates, the Lordes prayer,
and confession of faith, all which prayers are in
the booke of common prayer.

If he be from home, or sicke, then doth his
Steward, or some such like of them say those
prayers.

After prayers the household departeth either
whither necessitie of their offices call them, or
whither delight in honest exercises for recrea-
tion doth carpe them.

Before prayer meditate of these places.

PROV. 1. 28. They shall call vpon me, but I will
not answere: they shall seeke me early, but
they shall not finde me.

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19. Because they hated knowledge, and did not choose the feare of the Lord.

Iam. 4.3. You aske & receiue not because you aske amisse, that you might consume it on your lustes.

Rom. 8.26. The spirit helpeth our infirmities: for we know not what to pray for, as we ought, but the spirit it self maketh request for vs with sighes, which cannot be expressed.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayeth grace,
both before and after.

Prayers before meales.

Good Lord blesse vs, blesse all thy creatures, send downe thy holy spirit into our hearts, so to direct vs, that we may looke for the spirituall food of our soules, & finally, everlasting peace through thy sonne Iesus Christ. Amen.

In meale tyme some one of the seruantes readeth a Chapter of the Bible distinctly and reuerently, first praying thus :

O Lord, whose word is a two edged sword, to cut down all things that shal rise vp against the same, the maiestie whereof shaketh the heauens and the earth also graunt that our
proud

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proude and vaine affections being cut downe
we may with reuerence reade it, and humbly in
obedience submit our selues vnto it, through
Jesus Christ our Lord. So bee it.

Or this.

O Lord, which hast prouided these earthly
creatures, for the feeding of our naturall
bodies, direct vs carefully to seeke, and with de-
light to tast of thy most holy word, that we may
by that immortall seede, be begotten to be thy
chil dren, and therby be nourished and fed, vntil
we become perfect men in thy sonne Christ Je-
sus. So be it.

A sentence to be said after the Chapter.

Blessed are they that heare the worde of God,
and keepe it.

After meales be carefull for thy selfe, as Iob
was for his children. Cha. i. 5. And in me-
ditation of thy wordes, thy behaviour, and
use of Gods creatures, say:

O Lord if thou markest what is said, or done
amisse, who shalbe able to abide it? For-
giue vs our sinnes, & amend our imperfeciōs,
and graunt vs the grace of thy holy spirit, as
thou hast fed vs plentifully, that we may serue
thee faithfully. Preserve the Kings Pa-
tience, saue the Church vniuersall, graunt thy
Gospell a free passage, confound Antichrist,
and

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and all heresies, finish soone these dayes of sinne
and bring vs to euerlasting peace, through thy
sonne Iesus Christ our Lord. So be it.

The seruing men likewise haue grace be-
fore and after meales, and a Chapter reade
before they rise.

After they haue supped & the officers haue
done in their offices, they come together
into the Parlour or Hall, and there spend one
houre in singing Psalmes, learning and an-
swering some few of these pointes of Religion,
and praying.

Remember to sing Dauids Psalmes with
Dauids spirit.

1. Cor. 14. 15. Sing with the Spirit and sing
with vnderstanding.

A Prayer vsed in the euening be-
fore Catechising.

O Lord prepare our heartes to prayer, for
if we pray with our lips onely, our pray-
ers are abhominable. Teach vs by thy holy spi-
rite to pray rightly according to thy will, and
giue eare to our calling.

We hartly thanke thee (O mercifull father)
for all thy blessings bestowed vpon vs, from the
beginning of the world vnto his time, for our
election, our creation, our redemption, our sanc-
tification, and continuall preservation: Praise be
for

A Prayer.

for that thou hast kept vs this day from all perils and daungers both of soule and body, and hast giuen vnto vs health, foode, apparell, and many other blessings, which many of thy deare children doe lack, being notwithstanding as preciouslly bought with y blood of thy deare sonne, as we are, and yet lie in misery and calamitie oppressed with wo & wretchednes, in imprisonment or banishment: in which case (deare Father) thou mightest haue left vs, saue that in mercie thou hast delt otherwise with vs then with them. We beseech thee to direct vs (in considering thy mercies) to acknowledge and confesse our sinnes, which should prouoke thee rather to curse then to blesse vs, to confound vs rather than to preserue vs. We haue sinned against thee both in deed, worde, and thought: graunt vs, that we seeing the horroz of our sinnes, and fiercenes of thy wrath, may without hypocrisie and dissimulation be earnestly sorie, & heartily repentant for our former wickednesse: graunt vs, that in sorrow for sin we fal not with Cain, Saul, & Judas, to despaire: but y in the bitterness of our grieve with David, and Peter, we may haue comfort by faith, in thy sonne Christ, that our offences are forgiven. And as thou hast brought vs hither together at this time, (for which we hartily thanke thee) so wee beseech thee

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thee to directe vs, that wee may haue ioy and
comfort in the presence and company one of an
other, and that our words and hearts may be so
ordered at this time, that we may truly utter
and reuerently receiue the principles of thy ho-
ly religion to the strengthening of our faith, to
the comfort of our consciences, to the amende-
ment of our sinfull and lewde liues,

and to the glorie of thy most

holy name, through Je-

sus Christ our

Lord. A-

men.



The Summe of

Question.

Who made you?

Answer.

God. Gen. 1. 17. Job. 31. 15.

Q. Who redeemed you?

A. Iesus Christ. Iohn. 1. 29.

Q. Who sanctifieth, and preserveth you?

A. The holy Ghost. Gen. 1. 2. Rom. 8. 9. 10.

Q. What is the father?

A. God. Deut. 43. 5.

Q. What is the Sonne?

A. God. Mat. 1. 23. Iohn 1. 1.

Q. What is the holy Ghost?

A. God. Mat. 28. 19. 1.

Q. How many persons are there?

A. Three persons but one God. Iohn. 5. 7.

Q. Therefore hath God made, sanctified, and preserved you?

A. To seeke his glorie. Rom. 11. 36.

Q. In seeking to set forth Gods glorie, how many things ought you principally to be careful for?

A. 2. First, to escape Gods iudgment. Mat. 16. 26

Secondly, how to serue him. Luke 1. 74.

Q. How will God be serued?

A. After his will reuealed in his worde. Deut. 13. 23.

Q. How many things doth the word teach us principally

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principally :

A. 4. Obedience to the commandments.

Faith in Christ. *Hebr. 5. 1.*

Sacraments.

Prayer.

Q. Into how many tables are the commandments divided :

A. Into two. *Exod. 31. 18. 34. 1.*

Q. What doth the first table concerne :

A. Our dutie to God contained in the foure first commandments. *Mat. 22. 37.*

Q. What doth the second table concerne :

A. Our dutie to our neighbour, conteyned in the five last commandments. *Matt. 22. 39.*

Q. In this order of the tables, that the dutie to God is set before the dutie to our neighbour, how many lessons doe you learne :

A. 2. First, I learne to serue him before all things, and not to regard substance, no my life it selfe in respect of his glory. *Mat. 6. 33. Exod. 32. 32.*

Secondly, if I render my dutie to God, I must do my dutie to my neighbour : for if I neglect it to my neighbour : whom I see daily, it is evident, that I do so to God. 1. *Iohn 3. 17. and 4. 20.*

Q. How many commandments are there :

A. Ten, God spake these wordes, and sayd, &c.

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Q. Is this a commaundement?

A. No, it is but a p̄face or introduction to the commaundements.

Q. How many lessons learne you out of it?

A. 3. First, in that it is sayde, *God spake these wordes, and said: I learne that God is the authour of them.*

Secondly, in that he sayeth, *I am the Lords.* I learn that he is of might, maiestie, & power to punish the offenders.

Thirdly, in that it is said, *Thy God which brought thee out of Egypt and bondage: I learne his mercy to them that loue and seeke his will.*

Q. What is the first commaundement, and the summe of it?

A. *Thou shalt haue none other Gods but me.*

Wherein I learne to worship God and him alone.

Q. In howe many poyntes standeth this worship?

A. 4. First, in louing God aboue all. *Mat. 12. 35.*

Secondly, in fearing God aboue all. *Mal. 1. 6.*

Thirdly, in praying to God and none but him. *Mat. 6. 9. Rom. 10. 14.*

Fourthly, in acknowledging God to bee the guider of all thinges and therefore to trust in him. *Actes 17. 25, 26.*

Q. How many thinges do you learne in the second

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cond commaundement, *Thou shalt not make to thy selfe any grauen image, &c?*

Q 3. First, that wee make no image of God
Iohn 1, 18.

Secondly, that we make no image of any other thing, eyther to worship the image, or any other thing by it. *Exod. 34. 13. Ier. 2, 27, 10, 8.*

Thirdly, that wee worship not God after our fancie, but as hee commaundeth. *Iohn 4, 24. Mat. 15, 9.*

Q. What is the third commaundement, and the summe thereof?

A. *Thou shalt not take the name of the Lord. &c.* which summarily teacheth mee to vse the name of God with most high reuerence, both in tongue and thought.

Q. How many lessons learne you in this commaundement?

A. 3. First, it is Sinne and blasphemie to apply the name of God to inchauntment, sozterie, cursing or periurie. *Dent. 18. 10.*

Secondly to sweare by creatures, is a setting of his name at naught. *Psal. 16. 4. Iere. 5, 7.*

Thirdly, in our ordinarie communication wee must neuer sweare. *Mat. 5. 34. Iames 5. 12.*

Q. Tell me by whom we must sweare?

A. By God: for it is parte of his glory, which he will giue to none other. *Dent. 6, 13. Psal. 63.*

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Q. In what causes, and where is it lawfull to swear?

A. Where the glory of God is sought,
Or the preservation of our brethren. *Ier. 4. 2.*
Or before a magistrate. *Heb. 6. 16.*

Q. Which is the fourth commaundement, and the summe thereof?

Remember that thou keepe holy the Sabbath day. Wherein the Lorde appoynteth, that his creatures should haue a time to rest, and serue him in.

Q. What must we do vpon the Sabbath day?

A. Holy things.

Q. What are those holy things?

A. Hearing and learning the worde of GOD preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

Q. What thinges must we not do?

A. Those thinges that necessity doth not compell, nor holinesse commaunde. *Esay 58. 13.*
Mat. 12. 3. 5. 11.

Q. Who must keepe holy the Sabbath?

A. Thou, thy Sonne, thy Daughter, thy man, thy mayd, thy cattell, and the stranger.

Q. In the fifth commaundement, Honour thy father and thy mother, &c. what is meant by this word Honour?

A. To honour, is to loue, feare, obey, & reuerence.

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Matt. 15, 4. I. Tim. 5, 17.

Q. What is meant by father and mother ?

A. Our naturall Parentes, the fathers of our Countre, or of our houses, the aged, and our fathers in Christ.

Q. How is the blessing of long life given when the disobedient liue long, and the obedient and good for the most part die speedily ?

A. The wicked liue to their further vengeance, and the godly inioy it so farre as it shall be well for them. *Dent. 5, 16. Isa. 57, 1.*

Q. How many lessons learne you out of this commaundement. *Thou shalt not kill ?*

A. 4. First, I learne to tie my handes, tongue and countenance to peace, from fighting, quareling and mocking. *Matt. 5, 22.*

Secondly, it condemneth all anger in heart. *Leu. 19, 17.*

Thirdly, it commaundeth to preserve life.

Mat. 25, 35.

Fourthly, it commaundeth to loue one another, euen our enemies. *Mat. 5, 44*

Q. Which is the seuenth commaundement, and the summe of it ?

A. *Thou shalt not commit adultery ;* Whererein he taketh order, that this institution of Marri- mony might be maintained.

Q. How many lessons learne you out of it ;

B 3

A. 4. First

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Q. 4. First, God forbiddeth all adultery and uncleanness in our bodies. *Leuit. 18, 24.*

Secondly, all vnpure thoughtes and lustes of the heart. *Matt. 5, 28.*

Thirdly, all vnchast behauiour, talke, songes, apparel, and pastime, that might entice vs to such uncleanness. *Ephes. 4, 29. Ephe. 5, 3. 1. Thes. 5, 12.*

Fourthly, he commaundeth vs to keepe our bodies chaste as the temples of the holy Ghost. *1. Cor. 6, 15. 1. Thes. 4, 3, 4.*

Q. How many thinges are forbidden in the 8. commaundement, *Thou shalt not steale?*

A. 3. First, all stealing and robbing. *Leu. 19, 11.*

Secondly, all desire of any mans goods wrongfully. *Ephes. 5, 5.*

Thirdly, all unlawfull getting. *1. Thes. 4, 6.*

Q. How many thinges are wee commaunded herein?

A. 3. First, to bee content with that portion which the Lord hath sent vs. *1. Tim. 6, 6.*

Secondly, that we labour for our liuing.

1. Thes. 3, 10.

Thirdly, to bee helpfull to them that neede. *1. Tim. 6, 18.*

Q. How many lessons learne you out of the 9. commaundement: *Thou shalt not beare false witness against thy neighbour?*

A. 4. First

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A. 4. First, we are forbidden to speake falsely in witness bearing. *Prove. 19, 5.*

Secondly, to lie, flatter, or dissemble. *Ephes. 4, 25.*

Thirdly, that wee neuer backbite any man. *Psalm 15, 3.*

Fourthly, in priuate offences to say nothing of our brother, if by priuate admonition he may be wonne. *Mat. 18, 15.*

Q. Which is the tenth commaundement, and what learne you out of it?

A. *Thou shalt not couet thy neighbours house : Thou shalt not couet : &c.* Wherby I learne that the motions of our heart separate from the loue of God, or our neighbour, though wee neuer yeeld consent to it, is sinne. *Rom. 7, 7.*

Q. Is any man able to keepe the commaundements?

A. No, *Rom. 3, 10. Iob 4, 18. &c. 15, 15.*

Q. What is the breach of the law?

A. Sinne. *Rom 7, 7.*

Q. What is the reward of sinne?

A. Eternall death. *Rom. 6, 23, Deut. 27, 26. Gal. 3, 10.*

Q. Shall I escape this death by the workes of the lawe?

A. No. *Luke 17, 10. For the lawe is the minister of death. 2. Cor. 3, 7, 9.*

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Q. Sith the law doth not iustifie but condemne
what profit hath a Christian by it?

A. First, it is a way for Gods children to walke
in. *Psal. 1. 2.*

Secondly, it teacheth man not to trust to his
owne innocencie. *Rom. 3. 4.*

Thirdly, it pulleth downe the pride of man, and
humbleth him before God. *Rom. 3. 19.*

Fourthly, it is a schoole-master to Christ, *Gal.*
3. 24.

Q. As you haue shewed me y^e profit of the lawe,
so tell mee why we should do good workes
sith they doe not saue?

A. First, to shew our loue to God our father, in
walking as becommeth his children. *Iohn*
14. 15.

Secondly, to shewe our loue to our selues, ma-
king thereby our election certaine to our
selues. *2. Pet. 1. 10.*

Thirdly, to winne our brethren to Christ by
our godly life and conuersation. *Mat. 5. 16.*
1. Pet. 2. 1.

Q. How many thinges are principally to bee
considered in good workes?

A. 2. First, that they bee ruled by the line of
Gods word. *Ephes. 2. 10*

Secondly, that they proceed from a heart pur-
ged by faith. *Rom. 14. 23.*

Q. By

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Q. By what meanes shall I escape death?

A. By faith in Christ. *Rom. 3, 28.*

Q. What is faith?

A. A full perswasion and stedfast assurance,

Rom. 8, 38, 39.

Q. Where is it planted?

A. In the heart. *Rom. 10, 9.*

Q. Upon what is it grounded?

A. Upon the promises of God. *Rom. 4, 3, 12.*

Q. By whom is faith wrought in man?

A. By the holy Ghost. *Ephes. 3, 16, 17.*

Q. Upon whom must faith be settled and stayed?

A. Upon Christ Iesus. *Gal. 3, 26.*

Q. What profit haue we by this?

A. I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine as if I had wrought them my selfe.

2 Cor. 5, 21.

Q. How many articles are there of the faith, and which are they?

A. Twelue, I beleene in God the father, &c.

Q. How many things do the articles set down?

A. 4. First, concerning God the Father, in the first article.

Secondly concerning God the Sonne, in the first next articles.

Thirdly, concerning God the holy Ghost, in the eighth article,

Fourthly,

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Fourthly, concerning Gods people called the Church in the foure last.

Q. How many thinges doe you learne in the first article, *I beleene in God the father almighty maker of heauen and earth?*

A. 2. First, that God is my father and I am his child. *Iohn 1, 12. Gal. 3, 26.*

Secondly, hee being almightie, maker of heauen and earth, and I his child, shall lacke nothing. *Rom. 8, 32.*

Q. What learne you out of the second and thir articles :

2. *And in Iesus Christ his onely sonne our Lord*

3. *Which was conceived by the holie Ghost: Borne of the virgin Marie.*

A. 2. First, in these wordes, *His onely Sonne our Lord which was conceived by the holie Ghost,* I learne that hee is God, able to beare whatsoeuer is due for our sins. *Lu. 1, 35. Iohn 3, 16.*

Secondly, in that he was *Borne of the virgin Mary,* I learn that he was mā ready to suffer whatsoeuer was due. *Rom. 1, 3. Heb. 2, 14.*

Q. What learne you out of the fourth article, *He suffered vnder Pontius Pilate, was crucified, dead and buried: He descended into hell*

A. 2. First the passion that he suffered in body in the redemption of my body: namely, that vnder Pontius Pilate he was nayled to a crosse
dyo

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died and was buried. *Matth. 2. 7. Gal. 3. 14.*

Secondly, the passion that he suffered in soule,
for the deliuerance of my soule: namely, that
hee descended or humbled himselfe vnto the
commentes of hell for our saluation. *Isaie 53.
10, 11, 12. Luke 22. 44. Math. 27. 46.*

Q. What learne you out of the fifth article.

The third day he rose againe from the dead?

A. 3. First, that he is risen, and hath overcome
death and hell for my iustification. *1. Cor. 15.
17. Rom. 4. 25.*

Secondly, I learne to rise from sinne, and to be-
light in righteousnesse. *Rom. 6. 4. Col. 3. 1.*

Thirdly, by his rising, I am assured that my
body shall rise againe. *1. Cor. 15. 16.*

Q. What learnest thou by the sixt article, *He
ascended into heauen, and sitteth at the right
hand of God the Father?*

A. 3. First, his ascention is a pledge to me, that
I likewise shall ascend after him. *Iohn 14. 3.*

Secondly, hee being ascended, maketh prayer
for me. *Rom. 8. 34.*

Thirdly, by his sitting at the right hand,
(which signifieth the power of God) I be-
leeue that all power is giuen to him. *Mat.
28. 18. Ephes. 1. 20.*

Q. What learnest thou out of the seventh arti-
cle, *From thence &c?*

A. 3. First

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A. 2. First, I learne to my comfort, that he that is my Sauour, shalbe my iudge. *Iob. 19, 25. Mat. 19, 28.*

Secondly, to the terror of the godlesse, that he shalbe their iudge, whom they haue refused & despised. *Mat. 25, 41. 2. Thess. 1, 8. Leuit. 17.*

Q. What learne you out of the third part, being the eighth article, *I beleue in the holy Ghost?*

A. 2. First I beleue the holy Ghost to be God who doth assure me, that I am Gods childe, and that all Christes benefites are mine. *Rom. 8, 16.*

Secondly, he maketh sinne to die in mee, & stirreth me vp to holines of life. *Ephes. 4, 23.*

Q. What learne you out of the 9. article, the first of the fourth part : *The holy Catholike Church, the communion of Saints?*

A. 2. First, that God hath an vniuersall Church in all places of the worlde, and at all times. *Mat. 8, 11. Acts 10, 34. 1. Kings, 19, 18.*

Secondly, that in the same there is a fellowship of Saints, of true faithfull people, all which the Lord knoweth, of which number I beleue my selfe to be one. *Ephes. 5, 26.*

Q. What learne you out of the tenth article *The forgiuenesse of sinnes?*

A. 2. First, I beleue that Christ hath suffered whatsoeuer was due for our sinnes. *1. Iohn 2, 2.*

Secondly,

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Secondly, my sins being forgiven freely, shall
neuer be laid to my charge againe. *Iere. 31.*
34. Heb. 10. 17.

Q. What learne you out of the 11. and 12. arti-
cles, the resurrection of &c.

A. First, that my body shall rise from the earth.
1. Thess. 4. 14.

Secondly, it shall rise a glorious bodie. *1. Cor.*
15. 42. Phil. 3. 21.

Thirdly, my body being risen a glorious body,
shall liue with Christ for euer in his king-
dome. *1. Thess. 4. 17.*

Q. By what meanes or wayes doe wee attaine
this faith?

A. 2. First, by an ordinary and plaine way, the
hearing of the word preached. *Rom. 10. 17*
1. Cor. 1. 21. Gal. 3. 2.

Secondly, by the wonderfull and secrete infu-
sion of Gods spirit.

Q. By what meanes is this faith maintayned
and strengthened in vs?

A. 4. First, by the word preached.

Secondly, by the Sacramentes.

Thirdly, by discipline.

Fourthly, by prayer.

Q. What is a Sacrament?

A. A signe that may be seene, of grace that can-
not be seene.

Q. How

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Q. How many Sacraments are there?

A Two: Baptisme and the Lords Supper:

Q. In Baptisme, which is the signe that may be seene?

A. Water. *John* 1, 26.

Q. Which is the grace that cannot bee seene?

A The washing away of sinnes by the blood of Christ. 1. *John* 1. 7.

Q. In the Lords Supper which is the signe that may be seene?

A. Bread and wine. *Matth.* 26, 26, 27.

Q. Which is the grace, that cannot bee seene?

A The body and blood of Christ. 1. *Cor.* 10, 16.

Q. To the strengthening of our faith, how many things do you principally learne by Baptisme?

A 2. First, as water washeth away the filthinesse of the flesh: so the blood of Christ doth washe away sinne from my soule. *Mark* 1, 4 1. *Pet.* 3. 21.

Secondly, I am taught to rise to newnesse of life. *Rom.* 6, 4.

Q. For the strengthening of your faith, how many things do you principally learne in the Lords Supper?

A. First, as by the hande and mouth, my body receiveth bread and wyne, so by faith, my soule doeth feede of the bodie and blood of Christ

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Christ. *Iohn 6.35.*

Secondly, al the benefits of Christs passion, and his righteousness, are as surely sealed by it to be mine, as if my selfe had wrought them.

Rom. 4. 25. Mat. 26. 27.

Q. Is the bread and wine turned into the body and blood of Christ?

A. No. For if you turne or take away the signe that may be seene it is no Sacrament.

Q. Going to the Supper of the Lorde, what ought a man to do principally?

A. Examine himselfe. *1. Cor. II, 28.*

Q. Why ought a man to examine himselfe?

A. 2. First, because the unworthy receiver is guiltie of the body and blood of Christ. *1. Cor. II, 27.*

Secondly, because hee prouoketh the Lorde to wrath, and so eateth and drinketh his owne damnation. *1. Cor. II, 29.*

Q. Whether may fooles, madmen, or children be admitted to the supper of the Lorde?

A. No, for they cannot examine themselves. *1. Cor. II, 28.*

Q. In how many thinges ought a man principally to examine himselfe?

A. 3. First, whether he hath faith or no.

Secondly, whether he be sorry for his sinnes, and doth detest and abhorre them.

Thirdly

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Thirdly, whether he hath sought reconciliation with them to whom hee hath giuen offence.

Q. God knoweth before wee aske, what wee neede, so that hee need not to be put in mind, he is not slouthfull, that he neede to be stirred vp, hee hath appointed in his prouidence what he will bestowe, how, and when: there fore why should we pray?

A. First, to stirre vp our selues to seeke him. Secondly, to exercise our selues in meditating vpon his promises.

Thirdly, that wee may discharge and vnloode our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and others, that wee hope and aske for all good from God alone.

Q. How many thinges ought we to be careful of in prayer?

A. 5. First, that wee pray to GOD through Christ. *Iohn 16.23.*

Secondly, that we be inwardly touched with that we pray for. *Rom. 8.26.*

Thirdly, that they be grounded vpon Gods promises. *I. Iohn 5.14.*

Fourthly, that wee be not weary of prayer. *Luke 18.1.*

Fifthly, that wee pray according to that rule which God himselfe giveth. *Mat. 6.9.*

Q. Repetitions

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Q. Rehearse the Lords prayer:

A. Our father which &c.

Q. Howe many principall partes are there of this prayer?

A. 3. First, a perswasion to prayer in these words, Our father which art in heauen.

Secondly, the summe of prayer containned in the sixe petitions.

Thirdly, an assurance of that we pray for, containned in the conclusion, For thine is the kingdom, &c.

Q. What perswasion haue you in those first wordes, Our father which art in heauen?

A. 3. First he is a father, & not trāt to be fled from
Secondly, he is our father, & therefore loueth vs
Thirdly, heauen is his throne, and therefore i s
he able to helpe.

Q. Howe many thinges doe the sixe petition principally concerne?

A. 2. The first concerneth the glorie of God, contained in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

Q. In the first petition, Hallowed be thy name, what doth this word Name signifie?

A. It signifieth his power, which comprehendeth his mercie, wisdome, iustice, & providence

Q. What is ment by this word Hallowed?

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A. A due reuerence to be yeelded to his name.

Q. What pray you for in this petition?

A. That the maiestie of God may be reuerenced by me and all men.

Q. How many things pray you for in this petition, Thy kingdome come?

A. 1. First, that he may reigne in our hearts by the scepter of his word.

2. That by his holy spirite he will gouerne vs.

3. That satā & al our lusts may be ouerthrowne.

4. That he will finish soone these waies of sinne, and take vs to his kingdome of glorie.

Q. How many things pray you for in this petition, Thy will be done in earth as it is in heaven?

A. First, that our wils which are corrupt, may be pulled downe.

Secondly, that Gods will which is most iust may be exalted.

Q. How many thinges doe you pray for in this petition, Give vs this day our daily bread?

A. 1. First, that God who gaue life would preserve it.

Secondly, that he would direct vs to vse those meanes that be lawfull for preserving it.

Thirdly, that hee would giue vs contented mindes with that estate he placed vs in.

Q. What is ment by this word Bread?

A. All things necessary for the maintenance of his life:

Q. What

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Q. What needs the rich man dayly to pray for
daily bread, who hath enough in store for many
yeares.

(selfe.)

A. First, he is to pray for the poore, as for him-
selfe. Secondly, his substance and dainties shall doe
him no good without Gods blessing.

Q. How many thinges doe you pray for in this
petition. Forgiue vs our &c.

(passes

A. 2. First, that God would forgiue vs our tres-
passes. Secondly, that we may be directed by him to
forgiue one another.

Q. How many lessons learne you out of it?

A. 4. First that all men are sinners.

2. Man must seeke for forgiuenesse, for he can
not satiffie.

3. None can forgiue sinnes but God.

4. To the enuious man there is no forgiuenes.

Q. In this sixth petition, Lead vs not into temp-
tation, but deliver vs from euill, what is meant by
Led into temptation?

A. To be deliuered body and soule to Sathan.

Q. What is meant by euill.

A. The Deuill and sinne.

Q. What pray you for in this petition?

A. Wee pray that we bee no further tempted,
then God giueth power to beare.

Q. What learne you in this?

A. 4. First, that all Christians are in warres, &
haue

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hane neede to watch.

Secondly, we are all weake, and haue neede of helpe.

Thirdly, That Sathan can do nothing, butlesse God giue leaue.

Fourthly, the Lord is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion, Thine is the kingdome, the power, and glorie, for euer and euer.

A. 3. First, these wordes doe kindle our hearts to desire the glory of God.

Secondly, to ground vpon none but God.

Thirdly, that his kingdome is mightie and euerlasting.

Q. What meaneth this word, Amen?

A. It signifieth, So be it, or So it shalbe: first shewing a seruent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shal haue that I aske.

Q. Where finde you the like examination of the people, after they haue bene taught?

A. I finde that our Saviour Christ after he had taught, did againe examine them how they had profited, and in examination did teach them further, in Mat. 13. 51. and the 16. 13. 14. 15. 17. and the 17. 25. Iohn. 6. 5.

FINIS.

A Prayer vsed after Catechising in the
Euching.

WE heartely thanke thee, O mercifull
Father, for that thou hast bestowed the
inestimable treasure of thy holy worde vpon vs
most vile and sinfull wretches. And sith it is not
in him that planteth, nor in him that watereth
but in thy mercifull hand, to mortifie our sinful
lusts, & to create new hearts in vs: we beseech
thee so to order & direct vs, y^e we proue not like
the greene figge tree flourishing without fruite,
nor be of the number of those hypocrites which
with tongue can say, *Lord, Lord*, in thy name
we can prophesie, cast out devils, and doe many
great workes, and yet are condemned for wic-
ked, because their hearts are not right: nor like
to them, which are swept and garnished, but
emptye, wherunto the vncleane spirit returnes
with seuen worse then himselfe, and so our end
be worse then our beginning: But governe vs
with thy spirit, that in heart we may loue and
seeke thee, and in body and soule obey and serue
thee in righteousnesse and holinesse all the daies
of our life. And here we offer vp vnto thee our
selues, our soules, our bodies, our liues, and all
that we haue, in assurance, that that cannot
perish, which is committed to thee. Take vs
into thy hande, and keepe vs this night, that
our

A Prayer.

our bodies may sleepe, & our soules may watch
for the coming of thy son Christ, that so both
our bodies and soules may be the more apt and
the better able to serue thee, in that estate and
calling, wherein it shall please thee to place vs.
As we pray for our selues, so we beseech thee to
looke with fauour vpon the whole Church, in-
crease the number of thy children, graunt thy
Gospel a free passage, comfort the comfortlesse,
rayse vp them that are fallen, and strengthen
them that stand, that they fall not: haue mercie
vpon this Realme, long continue thy blessings
of peace and quietnesse towards vs, and remoue
farre from vs all lettes and hinderances of the
same, Gouverne the hearts and the swords of all
Magistrates, that they may not lift vp them-
selues in vaine glory to please themselves, but
that they may apply the authoritie which thou
hast giuen them, to the aduancement of thy glo-
rie, for the comfort of thy children, and the ter-
ror of thine enemies. And sith the continuance
of our peace (in these our dayes) next vnder
thee, consisteth in the preservation of our
King, blesse vs with him, and blesse him with
all giftes fitte for so high a calling: and who-
soever shall attempt, devise, or conspire ought
against his maiesties person, crowne, dignitie,
and royall estate, we beseech thee in mercie to
conuert

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convert them speedily, or in iudgement to con-
foud them, that we may vnder him lead a quiet
and a peaceable life in al godlines and honestie
Councel y councellers, order the nobles, direct
the maiestrats, instruct the ministry, guid and
gouern the whole body of this common wealth,
that we may ioyne together in humblenelle of
hart, and vniety of mind, to seeke the glory of thy
name, the encrease of thy kingdome, the establi-
shing of thy truth, the rooting vp of sinne, the
maintenance of vertue, & the long continuance
of the prosperous estate of this common wealth.
Haue mercy vpon them that bee in affliction in
body or in minde, namely our brethren, which
suffer for the testimony of a good conscience ey-
ther in France, Flaunders, or vnder any other
Tyrant, asswage their sorowes, and mitigate
their miseries speedily, if it be thy wil, or arme
them with patience, to abide such tryall as thou
shalt lay vpon them. Let their examples teach vs
to humble our selues vnder thy hand, knowing
that thou canst turne our prosperitie to aduersi-
tie, our pleasure to payne, our peace to warres,
health to sickness, & life to death, when thou shalt
thinke good: the harts & the hands of the Athe-
istes and the Papistes are as ready with their
swoyds to pearce our sides, & with their kniues
to cut our throats, & our sinns are as ripe to pro-
uoke.

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voke thy wꝛath, saue that in mercie thou dost spare vs, and with thy mightie hand dost bring them backe from exacting their bloody desire. Forgiue vs our sins, & continue thy mercie towards vs. But if it be thy will, to deliuer vs to their hands, thy will be fulfilled, and what ever become of our goods, body, or life, we beseech thee, that with patience we may possesse our soules, and in constancie continue thy children to our liues end, that at our last breath we may yeeld our soules into thy hand, for thou O Lord God of truth hast redeemed the. For other things, and what else thou knowest needfull for vs or thy whole Church, this night or any time of our life hereafter, wee sue to thee in the name of thy sonne Christ, saying as hee hath taught vs:

Our Father, &c.

O Lord increase and strengthen our faith, & give vs a perfect continuance therein to our liues end, & let vs make our humble confession, saying, I beleene in God. If any of the household offend the holy innocēt all shall be admonished by their fellowes: if admonition do not, the master is made partaker to it.

Psal. 101. 6. Mine eyes shall be to the faithful, and that they may dwell with mee, he that walketh in perfect way, he shall serue mee.

7. There shall no deceitfull person dwell within my house, he that telleth lies, shall not remaine in my sight.

FINIS